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CHRIST'S
Last SERMON:

OR, THE
*Everlasting Estate and Condition of all Men in the
World to come.*

Wherein is exactly described the everlasting and
happy Condition of the Children of God in Glory;
with the everlasting, endless and easeless Condition
of wicked Men in the World to come.

By JOHN HART, D. D.

Col. iii. 4. *When Christ who is our Life, shall appear,
then shall ye also appear in Glory.*

Matt. xxv. 34, 41. *Come ye blessed of my Father, in-
herit the Kingdom prepared for you from the Founda-
tion of the World. — Depart from me ye cursed
into everlasting Fire prepared for the Devil and his
Angels.*

The Three and twentieth EDITION.



London: Printed by William Dacey.



*Christ prays to his Father to glorifie him, and
to preserve his Apostles in Unity, and
Truth.*

AND now our Saviour lifts his Hand and
Eyes,
To his great Father, thrown'd above the Skies ;
Then thus begins---Father ! the Hour is come,
Fore-fix'd by the irrevocable Doom,
When I my dear, my g'orious Crown must gain,
Decreed to suffer first, and then to reign.
At length my Work in this bad World is done :
O Righteous Father ! Glorify thy Son ;
That those who thee, the one Supreme believe,
And him whom thou from Heav'n hast sent receive
May, ransom'd by his Blood, for ever live :
May they with our reflected G'ories shine,
And in the Holy Bands of Friendship join,
Their Union firm, resembling the Divine.
With me, O let 'em enter into Rest,
And see the Glory I with thee possesse,
Before the Earth on its strong Base was laid,
Before the vast Expanse above the World displaid.

John



John xiv. 2, 3.

In my Father's House are many Mansions; if it were not so, I would have told you; I go to prepare a place for you.

And if I go, I will come again and receive you unto my self, that where I am there ye may be also.

O U R blessed Lord and Saviour having in the foregoing Chapter acquainted his Disciples with his Departure from them out of this World, he comes here in this, and the three following Chapters, to give them his last Farewell Sermon; and therein he endeavours principally to Comfort the sad Hearts of his Disciples, who were now disconsolate and cast down in their Spirits under the sense of so great and sad a Loss, as the Loss of their great and only Lord and Master Jesus Christ, for whom they had left and lost all. Christ having acquainted them with his going out of the World, they thereupon presently begin to be dejected and cast down at the sad News, Lord, say they, Have we left all and followed thee, and wilt thou now leave us? Shall we now be exposed to the Difficulties and

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Dangers of the wide World? No, saith our Saviour be not discouraged, let not your Hearts be troubled, It is for your good that I go away: *In my Father's House are many Mansions, I go to prepare a Place for you, and if I go, I will come and receive you,* You shall be no-Losers by my going away from you, I will surely make you amends for all your Loss; there are Mansions of Joy in Heaven, that will abundantly countervail all your Worldly Losses. If I go away, it is for your good, and I go to prepare a place for you; and tho' you have not my bodily presence, yet you shall have my Spiritual presence, *I will send you another Comforter that will abide with you for ever, I will not leave you comfortless, I will come unto you;* that is, by my Spirit, to guide and direct you into all Truth, and bear up your Hearts under all those Troubles, and Temptations which ye shall meet with in the World.

Having thus briefly given you the Scope of the Chapter, I come now to the Words themselves, from whence I shall raise these four Propositions.

First, That there are Mansions of Glory in Heaven for the People of God hereafter; In my Father's House are many Mansions.

Secondly, I note from hence, that Christ's Ascension was to prepare a place for Believers. I go to prepare a Place for you,

Thirdly, That Christ will certainly come again and receive Believers to himself. I will come again and receive you,

Fourthly,

Fourthly, and *lastly*, which I shall briefly insist upon, I Note from hence, That those Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses and Crosses they may meet with, in the World.

I shall begin with the first of these, That there are Mansions of Glory for Believers hereafter. The Point is so plain from the Words themselves, that I shall only give you a place or two of Scripture to prove it, Psal. lxxxiv. 11. The Lord will give grace and glory, and no good thing will he withheld from them that walk uprightly. Eye hath not seen, Ear hath not heard, neither hath it enter'd the Heart of Man to conceive the things which God hath provided for them that love him, 1 Cor. ii 9. Come ye blessed (saith our Saviour) inherit the Kingdom prepared for you, Mat. xxv 34. Several other Scriptures I might give you; but I will proceed to the Uses of this Point.

Is it so then that there are Mansions of Glory for the godly hereafter? Then I Note from hence the unspeakable Misery of all Wicked Men, both here and hereafter. Is there Glory in Heaven for Believers? What is there in Hell for Unbelievers? If Glory be the Portion of the godly, what will be the Lot and Portion of wicked Men? *The wicked* (saith David) *shall be turned into Hell, and all the Nations that forget God*, Psal. viii. 27. Wicked Men shall have no Part nor Portion in these glorious Mansions, they are prepared only for the godly.

Wicked

Wicked Men may indeed (which shall but further aggravate their Sorrow) behold the Saints received by Christ into Glory, as *Dives* beheld *Lazarus* in *Abraham's Bosom*, but it was afar off. Wicked Men may at the last Day hear that blessed Sentence of, Come ye blessed; but then again also they shall hear, ay, and that with a Vengeance too, that woful Sentence of, Go ye cursed into everlasting Fire, prepared for the Devil and his Angels. Its impossible for wicked Men, I mean such as live and die in Sin unrepented of, to enter into Heaven. Know ye not (saith the Apostle) that the unrighteous shall not inherit the Kingdom of God, 1. Cor. vi. 9. The Evangelist St. *John* speaking of the World to come, which he foresaw in his heavenly Vision, saith, *I saw the Dead small and great, standing before God, and the Books was opened, and another Book was opened, which is the Book of Life. And the Dead were judged out of those things which were written in these Books according to their Works.*

¶ All the Ways of Men, both good and bad, are exactly written down both in the Book of God's everlasting Remembrance, and in the Book of Man's own particular Conscience; and the Sea gave up the Dead which were in it, and Death and Hell, (that is the Grave) delivered up the Dead which were in them, and they were judged every Man according to his Works and whosoever was not found written in the Lamb's Book of Life, was cast into the Lake of Fire. There's the Event of this Judgment to
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wibked. But what Success the Righteous shall there have he sets down in Chap. xxi. ver. 3. *Beho'd, saith he, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God; and God shall wipe all Tears from their Eyes. And there shall be no more Death, neither Sorrow nor Cursing, neither shall there be any more Pain. He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.* A blessed Privilege indeed! But what remain f or the wicked? See what follows in the 8th Verse, *The fearful and unbelieving, the abominable, and Murtherers, and Whoremongers, Sorcerers and Idolaters, and Liars, shall have their Part in the Lake which burns with Fire and Brimstone.* A most dreadful Scripture! The Lord awaken every secure Sinner, and give them H r s to consider these things before it too late; for as the Prophet Malachi saith, *The Day cometh that shall burn as an Oven, and all the proud, yea, and all that do wickedly, shall be as Scubble. And the Day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch. Then shall they call upon the Mountains to cover them, and the Hills to fall upon them, to hide them from the Fierceness of the Wrath of God. O consider this all you that forget God lest he tear you in Pieces, and there be none to deliver you.*

Secondly, If there be such Mansions of Glory for Believers hereafter, I note from hence the desperate Folly and Madness of all those who neglect

neglect and despise their own Salvation: Ye will not come to me (saith our Saviour, John v. 46. *that ye may have Life. This is the Condemnation, that light is come into the World, and Men love darkness rather than light, because their deeds are evil.* Christ and Salvation are freely offered to all in the Gospel; Christ invites all to come. *Ho everyone that thirsteth, come ye to the Waters* Isa. lv. Rev. xxii. 27. *The Spirit and the Bride say, Come; and let him that is a thirst come; and whosoever will, let him take of the Waters of Life freely.* And as Christ invites all to come, so doth he receive all that will come. He that cometh to me, I will in no wise cast him out, saith our Saviour, John vi. 37. What think you, Sinners, of these Scriptures? Will ye come to Christ, and accept of Life and Salvation, or will ye willingly cast away your own Souls for ever? You see here Christ offers himself to you freely, if you will but receive him: *Come unto me* (saith our Saviour, Mat. xi. 28. *all ye that labour and are heavy laden, and I will refresh you.* What think ye of these Things Sinners? Will ye come to Christ, and be saved, or no? Or will you be so desperately mad as to destroy your own precious and immortal Souls? When I behold the Lives of most Men, my heart trembles to think what will everlastingly become of their precious Souls: All the Care they take, is of their Bodies; how Money comes in, and how they shall get Riches; but they never consider how it goes with their Souls. Ah! Sinners, are your Bodies everlasting? Is this World everlasting?

Is this Life everlasting? Can any Thing but Heaven make you happy? Are not your Souls everlasting? Will ye rather cast away your Souls than leave your Lust? for Sin and you must part, or else Heaven and your Souls will never meet. He that doth not leave his Sin on this side the Grave by Repentance, shall find his Sins meet him on the other side the Grave to condemn him. If you live in your Sins, you shall die in your Sins; yea, die everlastingly for your Sins. Sinners, I beseech you consider, are you fit to die? Are you fit to live in another World? Are you prepared for Heaven? If not, let me tell you, you are fit for nothing but Hell, and Hell is prepared for you. Sinners, what do you do? What do you mean to do? Are you yet asleep? Ah Lord what a Harvest will he have in those sinful Days? What Preparations do Men make for Heaven? Are not they that were filthy, filthy still? What Men were that they are still, tho' God is every Day tumbling Men into the Grave, yet no Man mends his Pace for Heaven. Sinners you hear all this. but can you bear all this? Let me give you two or three Properties of a Man fitted for Hell, and I beseech you try and examine your Souls by them.

The first Property of a Man fitted for Hell is Obduration: A Stone you know is fitted to descend, it is its property to fall downwards; Hardness makes Fitness. The Way to Hell is from burning to burning, from a seared Conscience to a damned Soul.

A second Property of a Man fitted for Wrath is Alienation; Estrangeness to God speaks Fitness to Wrath, and it is a Sign the Soul is fitted for utter Darknes. There are but two Steps to Death: First, the Sinner saith he shall have no Fellowship with God; and secondly, God saith he will have no fellowship with him. Now is the Sinner judged, now fit for Hell; and then judge ye whether any think be wanting but the Executioner; and the Devil who is the Executioner, is not usually backward to perform his Office; the Sinner is as it were upon the Gallows; he wants but turning off; unless Christ steps in with a Reprieve, that Soul is intirely lost.

A third Property of a Man fitted for Hell, is Prophaneness: Prophaneness is the Badge of a Wicked Person. Wickedness in this Life speaks out a cursed Soul. You may know what Country Men are of by their Language; by their Fruits ye may know them.

When Mens Words and Works are the Language of Hell, what need we we enquire what Country they are of, or to what Place they belong: You may read Hell in their Faces; *The Tree is known by its Fruit*, saith our Saviour, *Matt. xx.* Mens Lives foretell what their Fnds are like to be: As the Tree Falls, so it lies: As Sinners live, so they usually die: Every Man's Life lively bespeaks what he is, and what he shall be hereafter. If Men will go on in the broad Way for Sin, you may know what

what their Journey's End will be: *Broad is the Way that leadeth to Destruction*, Mat. vii. 13. I know not what Lives you lead, but to be sure you may either spell Heaven or Hell in them: If you would know the Frame of your Souls, then view your Lives; your Souls breathe out themselues into the Bosom of God or the Devil; and into whose Bosom you breathe out your Souls here in this Life, into that Bosom you will certainly breathe them out at Death. Fitting Grace for Heaven you see is no Trifle, your eternal Estate depends upon it. Sinners, why do you put off this Work as a Trifle, and why do you put it off 'till Death. I dare say that Man would never be Holy if he could help it, that will not be Holy before he dies: He would never have to do with Christ if he could avoid it, that will not be acquainted with him before he is ready to leave this World; when Death is sitting the Soul for Hell, then, and never till then to be looking for Heaven. Ah Lord, that ever those Men should have precious Souls to damn themselves; they that look not after Heaven 'till they come to their Death-beds, are usually cross'd in their Folly; they are then either surprized with Infirmities of Body, and so disabled to perform so great a Work, or else surprized at their Souls, and so unfitted and indisposed for it; either they have no Strength or no Hearts to do it, and so die in their Sins, and perish eternally. Wicked Men would never leave sinning, if they did not cease living.

ing; and that is one Reason to justify the Infiniteness and Everlastingness of wicked Men in Hell. The damned in Hell are under easeless and endless Sufferings, because they would have sinned always, if they could have lived always: Wicked Men would have no End of their Lives here, they would live for ever, that they might Sin for ever; therefore the Lord giveth them a Life, not such a one as they would have, but such a one as they deserve to have, which is indeed a Death for ever; wicked Man shall die eternally for Sin, because they would have lived eternally in Sin.

In the third Place, I beseech you to note from hence, what a blessed Thing it is to be a Child of God. Is it so, that there are Mansions of Glory for Believers in Heaven hereafter, then Believers are the only happy Men and Women in the World. And were it not for the Hopes of Heaven, the Condition of God's Children might be sad enough. *If in this Life only we had hope, we were of all Men most miserable, 1 Cor. xv. 19.* But the Hopes of God's Children are in the Life to come; therefore they are of all Men most blessed. The Happiness of a Child of God is not in what he enjoys here below, but in what he shall enjoy hereafter in Glory. The best Things of a Child of God are unseen Things *Whilst we look not (saith the Apostle) at the things which are seen, but at the things which are not seen; for the things which are*
seen

*seen are temporal, but the things which are not
 seen are eternal, 2. Cor. iv. 18. And in 1. Pet. i.
 3, 4. Blessed be the God and Father of our Lord
 Jesus Christ, which according to his abundant
 mercy hath begotten us again into a lively hope by
 the Resurrection of Jesus Christ from the Dead:
 To an Inheritance incorruptible and undefiled, that
 fadeth not away reserved in Heaven for you, who
 are kept by the power of God through faith unto
 Salvation. The Apostle here excellently sets
 forth the Condition of a Child of God, and
 that in several regards. First, They are be-
 gotten again by Christ to an Inheritance; pos-
 sibly they may lose all here below for his Sake;
 but yet here is the Comfort of a Child of God,
 he is Heir to a great Estate in the next World,
 there is an Inheritance for him, and that a sure
 one, in six Regards: First, it's not a corrupti-
 ble, but an incorruptible one: Secondly, it's
 an undefiled one: Thirdly, it's a lasting, yea,
 an everlasting one, it fadeth not away: Fourth-
 ly, it's reserved for 'em 'till they come to Age;
 God's Children in this Life are not at full Age,
 therefore they are not capable of enjoying so
 great a Happiness which God will hereafter be-
 stow upon them: Fifthly, it's reserved for them
 in a safe Place; many Men leave great Estates
 here for their Children, which they are cheat-
 ed of, but the Inheritance of God's Children is
 reserved for them in Heaven, where neither
 Moth doth corrupt, nor Thief steal away. And,
 Lastly, As the Inheritance is reserved for the
 Children of God, so the People of God are pre-
 served*

served for the Inheritance. Heaven is reserved for them, and they are preserved for Heaven; they are kept by the mighty Power of God, thro' Faith, unto Salvation.

Fourthly, Are there such Mansions of Glory for Believers hereafter? Then I beseech you try and examine your own Souls, whether or no ye be in in the Faith, and let me exhort you in the Name of Christ seriously to set about the Work of Salvation.

You see what great and glorious Things there are laid up in Store for God's Children hereafter. Then I beseech you labour to get an Interest in Christ here, that so you may partake of these glorious Mansions hereafter. How great would the Considerations of those Things draw out our Hearts in Longings and Pantings after God? *When shall I come and appear before God?* saith David, Psal xlii. 1. *As the Hart panteth after the Water Brooks, so panteth my Soul after thee, O God; my Soul thirsteth after God, for the living God; when shall I come and appear before God?* And if David had such Longings after the Enjoyment of God in his Ordinances here, what Desires then ought we have after the full Enjoyment of God himself in Glory hereafter? Are there such Mansions of Glory to be had hereafter? What manner of Persons ought we to be then in all manner of holy Conversation and Godliness?

And *lastly*, If there be such Mansions of Glory, then let me exhort you all, even now in this your Day, to set your Hearts at work in seeking

seeking after those great Things of Eternity. Let every Soul of you thus reason with your selves, Are there such glorious Things hereafter, and am I the Man or Woman that shall enjoy them? I remember a Story of the *Gauls*, who having once tasted the sweet Wine of *Italy*, presently enquired after the Country, and never rested 'till they had gotten it. I have given you as it were a Foretaste of that Heavenly Wine which Believers shall drink hereafter in Glory. Now if you find any Sweetness in it, let not your Hearts be at rest till you come to the Country it self where are Rivers of those sweet Pleasures, and that for evermore. A Martyr suffering Death, one asked him the Cause why he suffered? Saith he, in the Words of the Apostle, *Eye hath not seen, Ear hath not heard, neither hath it enter'd into the Heart of Man to conceive the Things that God hath prepared for them that love him.* The naming of which wrought so effectually upon the Man's Heart, that he immediately became a Christian, and afterwards suffer'd Martyrdom for Christ's Sake. You have not only one, but very many Scriptures opened to you, I beseech you let not all be in vain. We read in *Mark x. 17.* how the young Man came running to Christ saying, *Good Master, what shall I do to inherit eternal Life:* O that you, even you that hear this Day, would now also come running unto Christ, saying, what shall we do to partake of those glorious Things here revealed? Methinks these Things should greatly encourage you all, old and young, rich and poor now to get
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an Interest in Christ. You that are poor, and have but little in this World, consider there are as great Things in the World to come for you as for others. The poorest Beggar shall have as great a Portion in the World to come as the greatest Prince. Nothing in this World can satisfy a Child of God, all the Glory of the World is but the Portion of a Reprobate, and will a Reprobate's Portion serve you? Will a Dog's Portion satisfy you? *I account all Things in the World (saith the Apostle) but as Dung,* Phil. iii. 4. There are other Things to be sought after: see what our Saviour saith, Mat. vi. 33. *Seek ye first the Kingdom of Heaven, and the Righteousness thereof;* let that be your first Endeavour. *Strive to enter in at the straight Gate;* tho' the Passage be never so straight, yet if it be the Way to Glory, strive to enter in thereat. Consider, God hath given you Natures capable of such glorious Things as these are. God might have made you brute Beasts, and there had been an End of you. But God hath made you Creatures capable of the highest Excellency; and therefore being of such a Nature, it highly concerns you to seek after such Things as may give Satisfaction to your Souls. Men live as if they were capable of nothing else but Meat, Drink, and Cloaths, as if there were no higher Things which concerns our Souls hereafter. The Heathens could believe that Man was created for greater Things than those below; and we who have such great and glorious Things revealed to us in the Gospel, shall we neglect the looking after them? How just then shall our condem-

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furance of our Access to thy Throne of Grace: So I pray thee wilt thou be pleased as a gracious King to hold on the golden Sceptre of Mercy to my fearful Conscience, that I may have Warrant to come near unto thee to look into thy Wounds, to sue for Compassion and Pardon and to taste of thy Goodness, who am a sinful Wretch and a woful Creature, full of Corruption and manifold Infirmities.

O sweet Jesus! how shall I account the large Severals of thy long Passions from thy poor Nativity to thy guiltless Death? how shall I reckon up all the Miseries which thou didst endure from thy bloody Sweat and heavy Agony in one Garden, to thy strange Burial in another? How can I think of thy Labour in preaching, thy weariness in travelling, thy watchfulness in praying, thy temptings in fasting, thy Tears in pitying, and not confessing more justly of thee, than *David* did for his *Jonathan*, *Very kind hast thou been unto me, thy Love was wonderful, passing the Love of Women.*

O Lord, was it not enough for thee to be cloathed with the Veil of Flesh, for to love me, but that thou must be compassed with the shadow of Death to save me? Was it not enough to become Earth, Earth, Earth, but thou hast become also Woe, Woe, Woe, and all for me; the God of Heaven to become the Son of Man? the Lord of Life to be made the Child of Death? the Master to be
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Servant and from a Servant to be accounted a bad Servant ? O Humility without example ! O Love beyond Measure ! O Grace beyond Merit !

There was no Proof brought, and yet was he scourged without Measure ; no Indictment found, and yet he was crucified without Mercy. O the beloved of the Lord run through Briars of unworthy Passions ! Oh the holy Lamb was betray'd, carried away, bound, condemned, conformed with Malefactors and Thieves, and like *Jonah* plunged in the main Depth of Sorrows, and swallowed up of the Whale of Death.

O thou that didst suffer these these things, remember for whom thou didst suffer them, remember, *O Lamb of God that takes away the Sins of the World, have Mercy upon me.*

Oh Lord Jesus, it is the Joy of my Heart to hear that thou hast taken and born all mine Infirmities, all spiritual, all corporal true Evidences of thy Humanity, but no Impediments of thy Charity, all of Soul and of Body, and yet neither deformed in fashion, nor distemper'd in Passion, nor tainted with any guilt of Sin, all Infirmities good in thee, all very necessary for me ; for thy soul heavy to Death, shall bring my Soul with Joy to Life. Nay, I should never have been heartily merry, except thou hadst been painfully sad, and grievously sorrowful. I should never have been verily satisfied, except thou hadst truly hungred and thirsted.

I should never have been delivered from Fear, and absolutely bold, except thou hadst naturally feared, for all was for me.

O never let my Soul be overtaken with Fear so far as to despare, nor overwhelmed with the Sea of thy Wrath, nor troucled with the Suggestions of Satan, but let it always hear the Voice of thy Blood speaking better Things than the Blood of *Abel*, and crying not for Vengeance but for Pardon for me, who by manifold Transgressions haue robbed God of his Honour, the Church of a Member and my Soul of Life.

O thou Fountain of Love, thou doest quench those that love in the Streams of thy Pleasures, ann embalmest even thine Enemies with the Oil of Compassion, and hast loved Mankind with an everlasting Love, grant that my Love may be out of a pure Heart, and a good Conscience, and of Faith unfeigned, Thou that wouldst be betrayed by a Kiss as it were to meet Death in the middle Way; thin that didst reprove Peter when he dissuaded thee from it, and didst hasten on Judas, lest he should be too slack to bring thee to it; give me Grace to die in thy Favour, and bring me to Life eternall.

Kindle, O Kindle my Desires to thee, enflame my Heart with Thankfulness to thee, inspire my Soul with the Fire of zealous Love to thee, that for thy Love to me I may evermore love above all Things, and my Neighbour as my self.

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This is the consummatum est. O sweet Iesus, thou hast given that which thou didst not owe me, and hast so given me that which I did owe thee; Thour wast content to be the the By word of the People and the curse of the Law for my Sake. Blessed be thy Name, blessed be thy Life, blessed be thy Death; for thy Death is my Birth, thy Crown of Thorns is my Garland, the Seas of thy body are the Stars of my Firmament thy gracious Wounds are my happy Plaisters, thy bitter Myrrh refreshed me, thy Infirmities strengthen me, thy Stripes heal me, and thy blood cleanses me.

Lo I have nothing to take to but what I have from thee, therefore, *Bone Iesu, esto mihi Iesus.* O good Iesus, make good thy Name Iesus unto me; and let thy Passion work Compassion for me, that by thy Mercy I may obtain Remission of my Sins, and by thy Merits obtain everlasting Salvation in the Kingdom of Heaven, *Amen.*

Non mens non crucifixus est.

F I N I S.

